

/198 cont./

846 roots and leaves of e'mētā (Malesma indicum Wettst.). To both is
757 ascribed the effect of promoting the recovery of the birth organs. This
is further assisted by putting on a leather body belt (ed gitādi, n
gitadin) 20 centimeters wide. As a means for strengthening and for
increasing the milk secretion, one gives the nursing woman a root
decoction of oil asasial (Oryris tenuifolia Engl.) mixed with fat.

853 During the first weeks of life the newborn child, which, incidentally,
is often put at the breast soon after birth, is given, besides the
mother's milk, a great deal of liquid butter, which during the first
eight days even wholly replaces the former in case the child refuses
[415] the breast. Later such a child is given /199/ cow's milk as a substitute
for mother's milk, and, to be sure, from a nursing bottle (em bugurī
en geral [Fig. 80]), which consists of a hollowed-out bottle gourd,
over whose upper, open end, as a sucking

stopper, is turned a screw of leather pierced at
the tip. During the sucking the mother is
usually seated, while the child lies horizontally
on her lap or squats beside her on the ground.
More rarely the woman stands and holds the baby
on her arm in a sitting position; even more rarely
mother and child further lie side by side on the
ground. The suckling period, during which the
mother is called en domononi, lasts about two
years. Its end as a rule is conditioned by the
onset of a new pregnancy, in that the woman
nurses a male baby up to the third month of
pregnancy, a female one up to the fourth or
fifth month. Weaning, for which superstitious
considerations are of no importance, comes to
pass either in that one removes the baby from
the mother, takes it to another hut nearby, or
the mother makes the breast distasteful to it by
rubbing her nipples with the bitter juice of the
os suguroi aloe. A premature drying-up of the
853 mother's milk is explained by the woman's
physical constitution. The woman seeks to



Fig. 80. (1/2)

/375 cont./

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[751]

452. os sinande. Secret medicine of the ol oiboni; ingredient of amulets that are supposed to protect one against wounds, sickness, and accidents.

453. os sinoni (*Lantana salvifolia* Jacq.). With the wood, /376/ whose smoke smells pleasant, one fumigates the gourd bottles to remove the unpleasant odor arising in them through use.

454. es sisini (*Corchorus trilecularis* L.). Good fodder for cattle, goats, and sheep.

455. es sisini (*Schwabea esbolioides* Lind.). Small-livestock fodder.

456. os siswet (*Ocimum filamentosum* Forsk.). Women like to use the bush as padding for the bed, on account of its pleasant peppermint-like smell.

457. os siteti (*Grewia bicolor* Juss.). Fruits are edible. The straight, long, and very thin sticks that older men always carry with them are made from the branches. Pregnant women drink a tea made from the leaves, which has a laxative effect.

458. os sobugeti (*Dombeya*).

459. os sodjo (*Euclea frutuosa* Hiern). Approximately one tablespoon of scraped root bark, mixed in honey beer, is taken as a strong laxative for pain and swelling of the spleen.

460. os sogonoi is an older large tree, which, in the younger stage, is called en doroniki. Its bark is used like that of the last one, but its effect is less vigorous.

[301]

461. os songolo (*Indigofera spec.*). The warriors make fragrant neckbands out of the bark bast.

[82]

462. os suguroi (*Aloe*). If the child is to be weaned, the mother smears on her nipples the bitter juice of the fleshy leaves and thus makes the breast repugnant to the baby. People who like to drink a great deal of honey beer steep in it two pieces of wood a hand-span long, which has been previously pounded with a club. This addition is supposed to prevent both the indisposition from carousing and an upset stomach. A piece of root is put in the fermenting honey beer for hastening the fermentation.

463. os sugurtuti = ol dinjai (*Cissus quadrangularis* L.).

464. os sumategi (*Embellia kilimandscharica* Gilg). Edible fruits.